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to make it the text for a prolonged discussion of the myths of "the age of chivalry." We ought to add, that the work not only appears in beautiful typography, and with appropriate illustrations, but that, in addition to such copies as will be sought for a permanent place in the library, there are for holiday use certain ornamented copies with splendidly illuminated and colored engravings.

25.—*The Daily Counsellor.* By Mrs. L. H. SIGOURNEY. Hartford : Brown and Gross. 1859. 12mo. pp. 402.

WE have here a brief poem, founded on a text of Scripture, for every day in the year. It is a volume designed as a companion and guide for private devotion. Such a book, from one whose mere name is a sufficient guaranty for the singleness of purpose in which it had birth, is above criticism. Yet it need not shrink from a severe critical test. The separate pieces are, with hardly an exception, of a high order of positive merit, both rhythmical and poetical, while, negatively, they are free from that besetting sin of hymn-writers and devotional poets,—the overlaying of sacred and Scriptural thought with their own conceits and prettinesses.

26.—*A Memoir of the Life and Times of the Rev. Isaac Backus, A. M.* By ALVAH HOVEY, D. D., Professor of Christian Theology in Newton Theological Institution. Boston : Gould and Lincoln. 1858. 12mo. pp. 369.

WE have been doubly disappointed in this book. As a biography, it fails to meet our expectations; as a contribution to the ecclesiastical history of New England, it has an importance which only those who read it can adequately estimate. Mr. Backus was a man of fervent piety, intense zeal, unresting energy, unflinching tenacity of purpose; but of the delicate tracery of character and the more strictly personal experiences which give individuality and attract interest to a memoir, the surviving records are few and unemphatic. But for the greater part of the last century he stood in the van of the conflict for religious freedom waged by the Baptists with the dominant sect in Massachusetts. Few of our readers, perhaps, are aware of the extent to which, before, during, and for twenty years after the Revolution, the Baptists were oppressed by the Congregationalists. In numerous instances, their goods were distrained for the support of the regular ministry; not only men, but women, were imprisoned and shamefully maltreated for the